/393 cont./

B A 173 721 A [302] B [729] lying in their hammocks, they made an assault and killed two, while the others ran away. The Kayabí were rubbed with arimesca oil (from a vine) and urucú and stank like the devil. They had with them gourd bowls, a different kind of urucú, and bows and arrows. In 1884 in the Paranatinga village we found two Kayabí women, Maria and Luisa Kayabí,* who unfortunately

* See Durch Centralbrasilien /Through Central Brazil/, p. 283 /see 1: Steinen, this file, p. 151/, and the body measurements in the table following p. 364 /omitted in 1:Steinen/. Erroneously written Cajibi there.

no longer knew a word of their mother tongue. Some 20 Bakaïrí had undertaken the raid at the mouth of the Rio Verde and captured the two small girls along with a sister of Luisa, who, however, bit everyone around her so furiously that she had to be killed.

B 173 167 Although, in addition to the version that dissension among the Bakaïrí themselves necessitated an exodus to the Schingú, I was also given another one, that a number of Bakaïrí fled there from the Kayabí, it is quite possible that both are justified and refer to different occasions.

S 131 167 [101] A shift in the same direction was reported to me for the Suyá, which necessarily surprised me no little. The Suyá, whom we found in 1884 on the upper course of the Schingú, are a true Gês tribe and linguistically are most closely related to the Apinagês /Apinaye/ of the province of Goyaz /Goiás/ between the Tocantins and Araguay /Araguaia/. They are likewise said to have lived on the Rio Verde west of the Paranatinga and to have come there from the nearby Arinos. They must therefore, since we may cling to their eastern origin, first have been driven across the Schingú and Paranatinga toward the west and B [648] [173] then moved back. The Bakaïrí say that they joined the Kayapó /Cayapo/, who were excellent archers, and drove the Suyá out S [648] of the neighborhood along the Rio Verde. A great many Suyá

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173 /16 cont./ Undoubtedly the Bakairí had /16/ lived closer To
648 the Kayabí than in later times, because they had moved their
726 aldea successively farther upriver. But hostilities with their
727 enemies then had still lasted. One night in a raid the Kayabí
361 had killed Felipe's father and carried away a child. On this account some 20 Bakairí men had undertaken an expedition for revenge and had killed two Kayabí men and carried away two girls, who were living at the time of Karl von den Steinen's expeditions in the aldea situated on the Paranatinga River, where they were married to two Bakairí men and were called Luiza and Maria. When I met Luiza, in the year 1927, among the Bakairí of Simões Lopes, she was an old woman. Given the fact that the population of the Bakairí of the Paranatinga River had dwindled to so few individuals, even at their later location, the Kayabí remained a danger for them.

648 The Bakairí were known by the Paressí as old neighbors,
727 and the Paressí, Charlotta, who was the wife of Cacique Felipe, had been carried away from Diamantino by the Bakairí. (15)

15. Karl v. d. Steinen, Durch Central-Brasilien, loc. cit., p. 122. Idem., Unter den Naturvölkern, loc. cit., p. 3 4.

174 From the extraordinary concordance of the legends of the Paressí
648 with those of the Bakairí of the Paranatinga River, noted by
177 Karl von den Steinen, it follows that in earlier times, there was extensive contact between the western Bakairí and the
174 Paressí. (16) Unfortunately we do not know the legends of the
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16. Karl v. d. Steinen, Unter den Naturvölkern, loc. cit., pp. 364 and 365.

eastern Bakairí, who live in the region of the tributaries of the Xingu River, so that we do not know to what extent their legends

/16 cont./

174 correspond to those of their western fellow countrymen. From
184 the fact that the names of the two legendary heroes, Keri and
648 Kame, who represent in Bakairí legends the sun and the moon,
793 are not words of the Bakairí language (which belongs to the
177 Karaíb /Carib/ group) but words of the Aruak /Arawak/ linguistic group, it follows that the Paressí, who belong to this linguistic group, were, in this case, the authors of these legends rather than the Bakairí, and thus that the legends of the Paranatinga Bakairí were influenced by the Paressí; just as the Bakairí are mentioned in the legends of the Paressí, the latter are also mentioned in the legends of the Bakairí. According to Paressí legends, the Bakairí, or Matokoso as they are called by them, belong with other enemy tribes to the kin group of Chinikálore (Tchenikauré according to Karl v. d. Steinen), the big jaguar, who killed his brother Kamázo and the latter's wife, but then became the victim of Uakomo, the son of Kamázo, who avenged his father when he grew up. (17) We also find

17. Ibid., p. 431.

this tale of Chinikálore in the texts of Paressí legends. In these legends Chinikálore, from whose six arrows the Bakairí were born, appears as a distinctly hostile hero. Thus it may be assumed that the Bakairí, who belonged to his kin group, were also enemies of the Paressí. On this basis, relations between the Bakairí and the Paressí were already hostile in former times, and this hostility still persisted at the time of /17/ Karl von den Steinen's expeditions. Some years earlier, the Bakairí had
175 attacked the Paressí on the road that leads to Diamantino, to
726 capture their women, and had killed many of them /i.e.,
727 Paressí men/. (18) As already mentioned above, besides the
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18. Ibid., p. 438.

two Kayabí women, two Paressí women were also living among

/17 cont./ the Paranatinga Bakairí, one of whom, named Charlotta, was the wife of Cacique Felipe. To the influence of such women, captured in hostile encounters with the Paressí, we must attribute, in the first place, the extensive assimilation of the legends of the Bakairí of the Paranatinga River. (19)

19. Ibid., p. 365.

According to the statements of the western Bakairí, the origin of the Bakairí who live in the region of the tributaries of the Xingu River was due to the fact that, as a result of quarrels among the Bakairí, who were still living in former times by the falls, part of them broke away and emigrated to the Rio Kulisehu. (20) We do not know whether this represents

20. Ibid., p. 391.

a historical fact or merely legendary superstitions of the Paranatinga Bakairí. For lack of any objective knowledge of the presence of these Indians in former times on the two tributaries of the Xingu River, the Batovy and the Kulisehu, and for lack of any statements about their former life by these /Indians/ themselves, the history of these eastern Bakairí begins only at the time of Karl von den Steinen's first expedition to the Xingu River in the year 1884, which brought attention upon them for the first time and was their first historical event. As for the first effects of this event, so important for the subsequent fate of the eastern Bakairí, Karl von den Steinen was already able to recognize them himself and make use of them in his section "History of the Bakairí." The first mutual visits between the Bakairí of the Paranatinga and their fellow countrymen on the Rio Batovy marked the beginning of relations between these two Bakairí groups. In what follows we shall deal with the manner in which these relations gradually increased, extending also to the Bakairí of the Rio Kulisehu and influencing